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229; "d'écoule" for "s'écoule," p. 162; "voix" for "voies," p. 139, and a few more.

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✠ ܬܬܪܐܘܥܝܢܐ ܫܢܩܬܐ ✠ TETRAEVANGELIUM SANCTUM, juxta Simplicem Syrorum Versionem ad Fidem Codicum, Massorae, Editio-
num denuo Recognitum. Lectionum supellectilem quam
conquisiverat PHILIPPUS EDWARDUS PUSEY. Auxit, digessit,
edidit GEORGIUS HENRICUS Gwilliam. Accedunt Capitu-
larum Notatio, Concordiarum Tabulae, Translatio Latina,
Annotationes. Oxonii: E Typographeo Clarendoniano,
MDCCCCI; New York: Frowde. Pp. xvi + 608. \$14.

A WEALTH of critical editions has of late been crowding upon workers in the textual criticism of the Old and New Testaments. The Cambridge Septuagint, the Coptic gospels, the Vulgate Latin have all been important accessions to our resources, and with these now stands the Oxford Peshitto, in a form appropriate for the queen of the versions. It is many years since the work of collecting and sifting the readings of the Vulgate Syriac was begun by Philip Pusey, and since his death his labors have been continued by Mr. Gwilliam, with whose name it has of late years been customary to associate this long-expected edition. The first edition of the Syriac New Testament, published by Widmanstadt in Vienna in 1555, was in general reproduced by later editors, without any very serious re-examination of the manuscript witnesses. Scholars were thus without any text adequately representing the Peshitto version, when the discoveries of Cureton and Mrs. Lewis and the theory of Dr. Hort brought the problems of the origin of that version acutely to their attention. Before the new facts could be interpreted or the new theories tested, an answer must be had for the question: Precisely what is the Peshitto version, as preserved in its best manuscripts? and this question the Oxford editors have set out to answer. Forty-two manuscripts, dating from the fifth to the twelfth century, have been used, whole or in part, in the construction of the text. The vowel system is that of the manuscripts of the Jacobite Massora. To the text is prefixed the letter of Eusebius to Carpianus, explaining the harmonistic sections and canons which accompany the text. Throughout the book the Syriac text occupies the right-hand page and a Latin translation the left-hand, while the apparatus of Syriac readings fills a wide margin at the bottom of both pages. One's

first feeling is of a little disappointment at the use of Jacobite type instead of the splendid Estrangelo usual in Syriac publications nowadays. Doubtless practical considerations of space and vocalization impelled the editors to retain the type usual in Peshitto editions.

The editors' conclusions are none the less valuable for being somewhat negative. The text put forth by Widmanstadt they find on the whole a faithful representation of the text current in the Syrian church of the fifth century, the Peshitto manuscripts having suffered no very material corruption during their centuries of transmission. To enter into the problem of the relation of the Peshitto gospels with the Curetonian and Sinaitic has been no part of their task, but for the solution of that great question this admirable edition affords important material, in definitely establishing the ancient text of the Peshitto.

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THE EARLIEST GOSPEL: A Historical Study of the Gospel according to Mark, with a Text and English Version. By ALLAN MENZIES. New York: Macmillan, 1901. Pp. xii + 306. \$2.75.

THE succession of excellent commentaries on Mark, by Gould, Swete, and now by Menzies, is significant of the peculiar esteem into which this gospel is destined to come, in view of the increasing agreement among scholars that it is in fact "the earliest gospel." And there is room for all the above-named works and more. Gould has followed the model of German critical commentators, with many improvements in the way of typographical arrangement; Swete, that of Lightfoot. Menzies strikes out a new model for himself, which includes not only the entire text (Westcott and Hort's, excepting variants adopted for cause given), as in Lightfoot's and Swete's commentaries, but a translation on the opposite page somewhat freer than the Revisers', and reproducing the vernacular character of Mark's style.

But the main peculiarity of Menzies's work is in the comments, which are not composed of separate discussions of selected phrases, but are continuous, forming a sort of paraphrase of the text, interrupted only by an occasional excursus explanatory of this or that peculiarity of the story. It is evident that by this means the author aims to secure his purpose of a distinctively "historical study," philological, grammatical, and critical notes being reduced to a minimum.